

Venable, who arrived in November. He has done brilliant work on the language, and from his arrival has done a great work in the educational line, principally in the way of teaching the teachers through the medium of English, and general oversight of the school. There are three native teachers.

The girls' school numbers forty of as bright, interesting a lot of girls as one could find in the country. The native teacher is a young woman, a graduate of a Mission School in Seoul, with such assistance as Mrs. Preston is able to render. They are temporarily housed in a small native building. The Mission is calling for \$4,000 for a Girls' Boarding School here, half of which is needed at once, and a single lady is needed to take charge.

At Chunju, also, the educational outlook is very bright. Rev. and Mrs. J. S. Nisbet, mature and experienced educators, have now acquired the language, and are doing splendid team work at that place. About a hundred boys are enrolled, which number could be trebled were there room to put them. However, work has been started on a \$4,000 academy. A well known elder at home has subscribed \$10,000 for a college to be located there.

The Girls' School there is in charge of Miss Nellie B. Rankin—a worker of whom we are proud, and one of the best linguists in the Mission—with an enrollment of about sixty pupils. Work has been started on a building, a boarding school, to cost \$4,000. A friend of Miss Rankin's, not a member of our Church, recently contributed \$2,500 to this school. The Second Church, Petersburg, Va., has contributed liberally to the equipment.

At Kwangju, our newest station, there has been a rapid development in education. Miss Graham and her thirty girls are wreathed in smiles over a recent gift of \$5,000 for a Girls' Boarding School—the only Christian school for girls among more than a million people! But what are we going to do for the boys? The school was started last year and has an enrollment of fifty. For an academy building \$4,000 is needed, half of it now, and the Mission is urgently calling for an educational man, a college graduate, preferably, with some experience, to take up this work.

It is with keen regret that we can report nothing definite as yet in sight for Kunsan. The local church has a flourishing little primary school for boys, self-supported, but as yet the Mission Academy is struggling along with a handful of boys in a make-shift building with no equipment, with which it is, of course, impossible either to draw or to hold the boys. The Girls' School, gathered, taught and mothered for so long by Mrs. Bull, is a particularly encouraging work, and should have a building at once. Miss Dysart is assisting the school, but another single lady is needed there also.

It is needless to add that there is no more powerful evangelistic arm than our educational work. Out of these schools are going the men and women who are to be the leaders in the Church. We believe that it is of vital moment to the Church that their education shall be Christian. The thirst for the new learning manifested by Koreans of all ages and the sacrifices they are willing to make to obtain it, are at

once pathetic and inspiring; pathetic, in that their extreme poverty makes it impossible for them, unaided, to obtain it; and inspiring, because no nation can furnish brighter, or more appreciative pupils. Even the adults are pressing into night schools to pick up what scraps of learning they may.

God bless them. These poor people are generously and nobly supporting all the evangelistic work, and we ask them to do it for their own good. But in the educational and the medical work our love for them can find vent, and we all want to do the square thing by them. Under the new regime, our schools will not be granted a permit if they fall below the prescribed standard. As an American Presbyterian I would be ashamed to offer our constituency less than that offered in the heathen government schools. The government is liberal with us; shall we not set the pace in education, and make it all count for Christ?

Mokpo, Korea.

ENTERTAINING THE MINISTER.

Many a minister's influence is limited by fancies on the part of the good housewife that he must have extra food. The fact is that he does not need extra food, and generally does not want it. Oftentimes he would rather not have it. Is this an enigma? Let us solve it by illustrations.

One of the parishioners is Mrs. A—. The pastor has three congregations, two of which are ten or twelve miles distant. He decides to spend Monday in pastoral work in one of these. He visits three or four families before noon. He has three or four places for the afternoon. He is near the home of Mrs. A. He is hungry; she would delight to have him eat there. "But no: If I go in there, she will keep me in the parlor two hours, while a chicken is being caught and cooked. I would like a little jowl and cabbage, but I can not spare two hours of time." And the pastor labors all day without food. If only he could have shared the common, usual meal of the family—!

Mr. B—, lives near one of these country churches. His wife never cooks a special meal for the minister, but welcomes him to whatever is on the table. It is 11 o'clock on Saturday night. The pastor has preached twice that day and has driven twenty-five miles in the rain since supper. Mr. B—'s house is dark. The pastor taps on the window-pane. "Is there any occupant in your spare room?" "No sir." "All right, I'll see you in the morning." The pastor puts his horse in the stable, delighted at such sensible hospitality, enjoys a good night's sleep, and sees his host for the first time at breakfast. And the congregation has a much better sermon because the pastor felt free to accept the unceremonious entertainment.

Mrs. C. lives three miles from the manse. She has three grown daughters, all of them apparently indifferent to their salvation. Every time the pastor calls the daughters run to the kitchen and serve up a delicious meal. But he fails to find an opportunity to reach their hearts. "Wife, let us try to reach those girls today. Let us eat dinner at eleven, reach their house at one and leave at three. We will assure them that we have eaten dinner and can not stay for supper. Surely we can do something spiritually for them." The plan was carried out, but, alas! The kitchen